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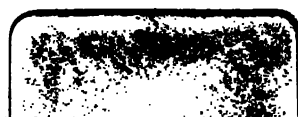
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A MORNING VISIT

TO

THE REV. E. IRVING'S,

AND

AN INQUIRY

INTO THE ALLEGED RETURN TO THE CHURCH OF

THE GIFT OF TONGUES;

WITH REMARKS, INFERENCES, AND SUGGESTIONS,

ALSO,

AN APPENDIX,

CONTAINING FACTS AND NOTICES ILLUSTRATIVE OF THE WHOLE SUBJECT.

BY ANTI-CABALA.



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P R E F A C E.

THE following pages were, for the most part, prepared before scarcely any thing had appeared in print expressly on the subject of them. But circumstances occurred to prevent publication; and indeed it was not sufficiently evident to the writer that any advantage to the cause of truth was likely to accrue from publicity. The continued and reported spread of the delusion and increase of its victims, however, now resolve him to submit his observations to those who desire information on the matters to which they relate.

The form in which his remarks are presented allow him to adopt a style, and to embrace particulars, and to offer an amplitude of refutation, that did not consist with the design of those excellent *Sermons* that have been already called forth by the same occasion.

A MORNING VISIT

TO

THE REV. E. IRVING'S.

DECEMBER 1831.

THE grave consideration of extravagant claims will, perhaps, appear such an evidence of weakness as, unexplained, must imply incompetency to make a just award. The individual, therefore, who enters upon such a task, and who, at the same time, wishes to engage co-operation in the notice he may give and the decision he may pronounce concerning them, need assign some reason for his course. Such reason or explanation will be found, in the present instance, in two simple facts. First, the fanaticism at Regent Square is developed under the sanction of an individual not to be classed with those whose defective education and *consequent* susceptibility to erroneous impressions, may account for the wildest conceit, and therefore neutralize their example and authority. And again, several persons of whom better things might have been expected, have become its votaries, and are multiplying their number. This may, no doubt, be attributed, in a

great measure, to the late popularity of their pastor, and the decorative attractions of their spacious place of meeting,—two circumstances likely to affect weak minds, and holding out something in the shape of protection to those who, while they would indulge a childish curiosity, or a diseased imagination, or a perverted intellect, are solicitous, at all events, to maintain their reputation for worldly respectability.

In many, perhaps in most, cases of intellectual error, reasoning is useless. In these cases, either the error itself is the charm, and, in such, for the most part, the band will be small and of short existence; or, the selfish principle is so effectively ministered to, that the neophytes, few or many, are beyond the hearing of any voice except the one within which, like the horse-leach, still cries, “give! give!” In some cases, however, and the writer deems the present to be one of them, perspicuous argument may be successfully employed. In those, the error itself is *not* the exclusive charm, nor is the present gratification, or the future promise, so great and indefeasible, as to intrench the proselyte within the walls of an absolute insensibility. Let Mr. Irving forget his learning, and dismiss his eloquence, and let it be forgotten what he was—let him be dissociated from respectable society, and be found, with his adherents, like Christ and his disciples, lowly and despised, and the province of reason would be to let them alone and to leave them to wither in the shades, from which, their unsupported and revolting doctrines would never enable them to emerge. But the case is not so. Many who would never have dreamed of listening to his dogmas in the humiliating circumstances supposed, are now induced to lend him a respectful ear, which, however, it is more than possible they may be persuaded to withdraw, when the absurdity of his notions, and their conse-

quent future disappointment, and perhaps disgrace, are made manifest. So much for the grounds upon which the succeeding narrative and accompanying remarks have been undertaken.

The morning selected for my visit to the Scotch church was such as, in December, might be expected ; but I could not help reflecting as I rose in the dark and was proceeding through the cold and silent streets, that the choice of such an hour and season for the meeting of the worshippers, bespoke a state of mental excitement, which, if not the symptom of ardent piety, *might* be the diagnostic of unwholesome zeal. The service had commenced before I arrived, and the assembly was then occupied in singing, which being concluded, a man of placid and not at all extraordinary demeanor read, with great propriety, part of the thirty-third and thirty-fourth chapters of Exodus, including the account of Moses' miraculous vision of the divine glory. After expounding, or rather spiritualizing *this* portion, which he did very consistently with evangelical principles, he paused. This, I conclude, was to afford opportunity, if it was not a signal, for the miracle, for, presently burst forth, in startling dissonance, truly an *unknown* tongue. I should judge, by its harshness, it was the utterance of a man. I could not see the speaker, or, to be more correct, the roarer. It lasted but a minute or two, and ran off into the English words, "Abide in Him ! Abide in Him ! Abide in Him ! Ye shall behold His glory ! Ye shall behold His glory ! Ye shall behold His glory !" and perhaps another phrase or two, all bearing upon the passage that had been expounded. The whole was uttered in a tone of varied cadence, but so loud, revolting, and unnatural, (not *unearthly*,) that it operated upon me as a shock from which I could not immediately recover, and, at the close, I could

have wept at the combined folly and craft in which, from that moment, it was evident to me the outrage against Scripture and decorum, that I had just witnessed, had originated, and for the infirmity that could be deluded by pretence so extravagant.

Wherefore do I write? Hardly for those who have begun to tolerate this sickening delusion. For the man, or woman, who could hear the presumptuous and terrific dissonance, and not see at once its anti-christian character, is, I fear, a hopeless subject and not likely to retrace the path of error. Such persons may rather be expected to go on until they have been conducted through all the labyrinths of kindred delusion, and become initiated in their most direful and darksome mysteries. Hope can scarcely direct a glance towards *them*, and must chiefly look to those in whom already some misgivings are engendered.

This display of useless and unedifying noise was followed by further reading and exposition; and the after-service comprized another sally of the assumed "gift," prayer by a person whom Mr. Irving requested to engage, and a short address and concluding prayer by Mr. Irving himself. I saw the second speaker, who was a female. She sat with her back to the congregation, and her utterance, equally repulsive with the former person's, was accompanied with considerable heaving of the chest and head, the loudness, towards the close, in both cases gradually subsiding, and the heaving also, like the gentle subsidence of breath and motion in a pair of bellows when allowed to expire of itself, as though the exciting influence within were mechanically operative and insensibly withdrawn.

With respect to the latter parts of the service, if they had been faultless, it would have been no evidence to me that the tongues were *divine*. It would be adventurous indeed to calculate that very flagrant and implausible

heresy in doctrine would not bring under suspicion and into discredit the *miracle*. But to bait the, otherwise suspicious, miracle with acknowledged, or, for the most part, apparent truth, would be a specious and likely mode of beguiling many an unstable soul.*

The exposition was very fair, and the petitions embraced much excellent matter, and expressed desires of a most commendable description. But there was a bitter spirit of censoriousness and of arrogant assumption in reference to all other churches than the speaker's church, and, especially, to all other ministers than Mr. Irving. And what was more than all to be noted, holiness was prayed for as the means to an end assumed by the prayer to be of paramount importance, viz. that the miraculous operations of the Holy Ghost might be manifested in the recipients. This was, no doubt, an oversight which the petitioner would have avoided had he considered the objection to which it was liable; but, at any rate, it proved that his prayer was not indited by Him who taught His followers to pray for the Holy Spirit as the means to an end which *He* considered more important than ability even to cast out devils, viz. that their hearts and lives might be conformed to His will and their names written in heaven.†

The writer is convinced that those who sincerely desire to be found on the side of truth, are not only not called upon to hear these tongues for themselves, but should be cautioned not to gratify their curiosity by visiting the scene of their pretensions, as they may thus endanger their own stability, as well as appear to sanction an unscriptural delusion. In stating this conviction, however, he feels it

* "We must judge of doctrine," says Pascal, "by miracles, and of miracles by doctrine," "the doctrine attests the miracles, and the miracles attest the doctrine."

† Matt. xi. 11. Luke x. 20.

requisite to show that it is not unreasonable, and to vindicate his own procedure from the imputation of practical inconsistency.

The love of truth supposes a readiness of mind to receive it whenever it comes duly accredited ; but, at the same time, implies a vigilance against the surprises of error, and by no means an obligation minutely to examine for oneself everything which assumes to have a claim upon acceptance.

Even if there existed, or were admitted no standard of truth, the mind would revolt from the practice, as unnecessary and absurd, as time itself would be exhausted in the toilsome process of universal investigation. Even *then*, the strictest candour would be without reproach if it dismissed, for the most part, as soon as heard, the report of error's ever varying contortions. But when there exists a standard which, to the mind that admits it, at least, is demonstrative and perfect, and by which it is content that all pretensions should be tried, the necessity of minute examination is rarely incumbent, and where incumbent, seldom burdensome. The light which makes manifest, too distinctly exhibits the lines of beauty, and too much habituates the eye to their perception, to afford deformity a shaded spot where she may successfully describe her ill-formed semblances, and the mind, relieved from the compulsion of straining its weak and, it may be, after all, defeated vision, and of instituting nice and numberless comparisons, is placed in circumstances suited to its limited capacity and contracted opportunity.

It is true that the standard itself may be defective, or its testimony be perverted, and it may be resorted to in decision of diversified and opposite appeals ; but still, to whomsoever it *is* a standard, and by him is honestly employed as such, to him it is, or is deemed to be *light*, and, in propor-

tion to its real value and discoveries as such, is he exempted from the duty and the toil of "ever learning," while "never able to come to the knowledge of the truth." "Lo ! here is truth ! " or, "lo ! there," may resound in his ears from various quarters, but, undistracted by the loud and contradictory solicitations on either hand, he keeps his onward course with steady step and placid mind, and holds it as discretionary whether he shall "turn aside," to witness any "great sight," or not.

In the spirit of these remarks it was that I listened, without feeling at all convicted of disingenuousness to a friend, whose exhortations that I would go to hear the *unknown* tongues failed to move me, when he said it was my *duty* to go, lest, haply, I should be found rejecting the truth. Maintaining, however, the doctrine of a discretionary liberty, as above assumed, I felt myself involved in no inconsistency in paying the visit I have reported, although satisfied, from *my* standard and my view of it, that a noisy and unintelligible jargon could have no place or sanction in the system of truth. The point on which my discretion turned, and felt justified in its decision, was peculiar, and need not be particularized: it related to the friend I have alluded to. Suffice it to say, that it was not *mere* curiosity that impelled me, and that it was evidently, to my own mind, more proper that I *should* go than that I should *not* go. Let no one follow my example who cannot say the same. Be not moved by the charge of disingenuousness. That the most absolute conviction and the most perfect impartiality may not both exist in the same mind, in reference to the same point, I suppose no one will assert: it cannot, therefore, be justly concluded, that because your mind is made up that it is not the Holy Ghost that speaks with man's or woman's voice in Mr. Irving's chapel, that you are necessarily unprepared and unfitted to decide upon their character. I

have the most absolute conviction that two and two make four, yet who would call in question my candour if I should listen, with my mind *made up*, to a professed demonstration that what I had deemed so certain was a vulgar error?

Just in the degree in which an individual esteems any sentiment he holds to be important, does it become him sedulously to watch, lest it be unfairly undermined; and the more sincere and ardent his love of truth, the more carefully will he scrutinize the basis of his opinion before he subjects his mind to the force of attestations against his theory.

Was I not guiltless then, having, as I conceived, a sufficient standard to judge by, in concluding, *beforehand*, that *they* were lying "tongues," which disagreed, in my deliberate opinion, with the testimony of a true witness? After such considerations as, in my mind, the nature of the case justified, it was impossible for me to *go for the purpose of judging* whether or not the tongues were of God. The Word of God, as I read it, encouraged no expectation of a renewal of the scenes of Pentecost; and, if I should be mistaken in this point, was unequivocal in its impeachment of error against *the circumstances*, as authentically reported, attending the pretensions at Regent-square. Let it not be said or thought that a finite mortal allowed himself to judge of what would be becoming the Holy Ghost. No: I consulted his own testimony, and *thence* drew my inference against the "manifestations." I went, therefore, convinced that I was going to witness error, and, if a *wonder*, "*a lying wonder*;" but, at the same time, God bearing me witness that I neither feared a certain exhibition of truth, nor designed to be any other than an honest and compassionate observer, as I have endeavoured to be reporter, of what I saw or heard.

It is unnecessary and unwise that any one, unless under some special sanction, should be at the pains to hear these

tongues for himself, because the point may be more readily and safely decided without such trouble. The following remarks are offered in refutation of their claim to a *higher* origin than *enthusiasm*, by which I mean an exercise of the imagination uncontrolled by reason and unwarranted by Scripture. They may also furnish hints for the testing of further pretensions to miraculous influence.

I. *They come without credentials.* No miracle recorded in Scripture was so obtruded. The challenge to investigation was unshrinking; the reality of whatever was alleged to be done, or to have taken place, was apparent, so that if the occurrence obtained not credit for its Author, the miraculous nature of the thing itself was irresistible, and was imputed to the devil. In every instance the tax was less upon faith to believe that it *was* divine, than upon credulity to believe that it *was not* divine. The unconvinced were exclusively the wilfully blind and the incurably perverse. In the present instance, our belief is required without any sufficient evidence, so that the most candid cannot see, and the most sceptical are free from blame, in their unbelief.

There is no parallel between the present manifestations and the first bestowment of the gift of tongues. At Pentecost every one of the gifted persons, even before the tongues were recognized as languages, had *sensible* evidence with regard to him, or herself, and all the rest, that there was neither delusion nor imposture. The rushing, as of a mighty wind, and the cloven tongues, supplied this *sensible* evidence to themselves, *in the first instance*, as the intelligibleness of the tongues to the multitudes of Medes, Parthians, &c., was *afterwards* evidence, to the same effect, to *all*. Have Mr. Irving's friends had the same, or equally good and sufficient proof that they are not merely excited by enthusiasm?

That in other bestowments of the gift, subsequent to the day of Pentecost, there does not appear to have been any repetition of *sensible* signs, is no reason why we should not expect some such evidence now. The peculiar manifestation of the Holy Ghost by tongues had, after Pentecost, become accredited, and the disciples on whom it fell would know what it was, while the means of detecting *false* pretensions were at hand, having been pointed out by the test to which the first effusion was submitted: they were to be *intelligible*, or to be accounted the effects of drunkenness, or madness, or worse. *These* are neither properly accredited to the speakers themselves, nor to others.

II. *They come in opposition to the voice of Scripture sustained by acknowledged fact.* Prophecies were to fail, tongues to cease, and knowledge, the preternatural knowledge of mysteries, to vanish away. (1 Cor. xiii.) This could hardly refer to the heavenly state, for *there* the Apostle says, "I shall know even as also I am known." And, to render their passing character and transient use the more obvious, he invites regard to the *abiding* graces of Faith, Hope, and Charity, as constituting, throughout all ages, the true glory of the church. This is in perfect harmony with the reproof addressed by our Lord to his disciples, exulting rather in the possession of splendid gifts, than in their personal interest in that kingdom which those gifts were merely imparted to subserve.

The testimony of Scripture is supported by the fact. If that testimony signified that the miraculous operations of the Holy Ghost were to be withdrawn at a period not remote from the days of the Apostles, as no longer necessary, their end being answered and their use superseded by the completed canon of Scripture, the fact, as all know, is in perfect coincidence with the prediction; these gifts at such a period *were* withdrawn.

III. *They come without a text, to shew that the loss of the Divine favor of which they are assumed to intimate the return, ever occasioned their withdrawalment.*

If the miraculous operations of the Spirit were withdrawn, in consequence of the degeneracy of the church, is it not surprising that no warning was given that such would be the case? The Apostles forewarned the churches of times of departure from the truth, and of heresies, and lying wonders to come, but they uttered not a word about the *judicial* withdrawalment of miracles and prophesyings and tongues! If the *return* of miraculous gifts is a subject of divine prediction, how comes it that their *withdrawment* is not a subject of divine threatening? Is there any *parallel* instance of promise unpreceded by threatening in the whole page of inspiration?

IV. *They come, assuming that the Gospel has never been believed since the days of miracles, and that there is no faith upon the earth now.* No: not even in the Scotch Church! For the “signs” which were to “follow them that believed,” ceased after a certain period; that is, when the original disciples and their immediate successors had gradually died off, and, with the exception of tongues, at least, the existence of which we are disputing, and which is only *one* sign, have not yet re-appeared—consequently, there have been no believers in the gospel since that time, (that is, for the last sixteen or seventeen hundred years,) *or else*, the assurance that miraculous signs should follow belief had reference only to the primitive age.

V. *They come in a character not recognised by Scripture; they are unknown tongues.* (Readers will, of course, be aware that the word *unknown*, does not occur in 1 Cor. xiv. in the original at all, as indicated by that word being printed in italics.) The tongues spoken by the early Christians were invariably known languages, and under-

stood, at least as to their general import, by the persons miraculously enabled to speak them: for although they might not be able to interpret, which may be conceived, they could not but be aware, in a general way, if not able to designate the language, of what the words they used signified; otherwise, there would have been no pertinence in such a person's saying of himself, when he prayed in a *tongue*, "my spirit prayeth," or in saying to such a person, "thou verily givest thanks well." It is here evident that the speaker of tongues *truly* prayed and *truly* praised, which could not have been the case unless he understood the import of the sounds he uttered. The speaker's understanding, however, would be "*unfruitful*" of benefit to the hearers, unless the understandings of the latter were reached through the medium of interpretation; therefore it is said by the Apostle, personifying an individual speaking in a foreign tongue, and not interpreting, "my spirit prayeth," that is, *I* understand what I pray for, "but *my* understanding is unfruitful," or unproductive of benefit to any body else. Hence the resolution, "I will pray with the spirit and I will pray with the understanding also." That this is the true meaning of the phrase, "my understanding is unfruitful," is, I think, confirmed by the 16th verse, "*he* understandeth not what thou sayest."

The suggestion of Dr. Doddridge may be noticed, viz. that although the speaker might be able to interpret into his mother tongue, he might not be able to render it into a third, which, under possible circumstances of an auditory, might be requisite.

But supposing we admit that the tongues referred to in 1 Cor. xiv. were not understood by the speakers, what does Mr. Irving gain by the admission? will it follow that they were unintelligible except through divine interpretation? On the contrary, it will still be quite evident that

they were real human languages, and that if any did not understand them, it was simply because they were "unlearned." (ver. 23.) If the whole church were gathered together, it is represented, and all should be speaking with tongues, and a person, either unlearned or an unbeliever, should come in, he would say, "Ye are mad."—Why? because neither of them having either faith or learning, would be able to understand, or to account for that which would seem to both the senseless ravings of folly. It required only, to prevent the charge of madness, that the person coming in should have faith, enabling him to account for what he heard, although he did not understand it, or learning, enabling him to understand what he heard, although he might not believe it to be spoken under divine influence. If an unlearned person would say, "ye are mad," *solely* because he was unlearned, then why does the apostle suppose that a person, to say so, must be either unlearned or in unbelief? Does it not necessarily follow, that if the person were either learned or a believer, he would *not* say so? and that, although he might be unlearned, yet if he were a believer, he would abstain from such an accusation? The *learning* required in the case supposed, is *human* learning merely, or the passage is altogether *in nubibus*. The tongues, then, it is perfectly obvious from this verse alone, the 23d, were spoken languages, unknown only to the "unlearned," whether believers, or unbelievers.

The account contained in the second chapter of Acts is equally decisive. The tongues there mentioned were all known languages, and in that consisted the essence and striking nature of the miracle, as intimated by the exclamation—"Parthians, Medes, Elamites, &c., we do hear *in our own tongues*, the wonderful works of God." They did not hear through interpreters, for they were all ga-

thered together. In whatever tongue the apostle addressed them, in that of the Cretan, the Arabian, the Parthian, or the Mede, it would be the vernacular of one party at least, who of course would require no interpretation, and, if an interpretation were given for the sake of the others, it could only be afforded through the gift of tongues. Even supposing the tongues, *par excellence* so called, to be purely symbolical and mystical, the gift of interpretation must involve the miraculous power of speaking in foreign languages; for if the apostles addressed these foreigners in an unknown and merely symbolical tongue, the interpretation (and consequent utterance) of it into languages never learned by the interpreters, was neither more nor less than a gift of tongues, if not *the* gift.

But really this seems trifling: there is nothing whatever in the passage to justify the notion that the foreigners alluded to heard any other tongues than those of their several nations. *These* are the *tongues* referred to in the fourteenth of 1 Corinthians, written to secure their orderly and edifying use; and, if they were not *known* languages, the means necessary to try their claim to inspiration would have been wanting, and imposture might have played its antics undetected except by the aid of another miraculous gift, "*the discerning of spirits*," a gift not possessed by those for whom expressly the gift of tongues was imparted—unbelievers. (See 1 Cor. xiv. 22.)

VI. *They come without serving, and without adaptation to serve the end for which the Scripture states the gift of tongues was communicated, viz. to be "a sign" to unbelievers.* (1 Cor. xiv. 22.) "In the law it is written, with other
"tongues and other lips will I speak unto this people;
"and yet for all that will they not hear me, saith the
"Lord. Wherefore tongues are for a sign, not to them
"that believe, but to them that believe not." The pas-

sage, "in the law," occurs in Isa. xxviii. where the punishment of the Jews by a foreign nation is predicted. The "sign" of the fulfilment of the divine threatening was to be a foreign tongue. Yet this sign, coming with the authentic stamp of fulfilled prophecy, the Jews were to neglect. They did so. The tongues of Pentecost were sent also and accordingly for a *sign*, as well as for the purpose of facilitating the announcement of truth amongst the nations. They were a sign, as the sign of Isaiah; not symbolical and mystical, but confirmatory; bearing the marks of divinity, and leaving unbelief without excuse. Like the sign of Isaiah, they were "*other tongues*," and *the fulfilment of prophecy*, the prophecy by Joel. They were constituted a *sign* by their *miraculous* character and coincidence with Scripture; but, partaking of the beneficent nature of the dispensation under which they appeared, there was more of mercy in them than of judgment; and their chief use was to extend the "glad tidings" of the gospel. Upon whatever persons the gift was bestowed, wherever the gift appeared, its characteristic was the speaking with *other tongues*, and the prediction was thus literally fulfilled. They were *other tongues* than the vernacular of the speakers, or of any one people, with which the first preachers of the gospel, possessing this gift, were endued. So that to whatever country they went, they went not only with the vernacular, but with *other tongues*. Whether the tongues were intelligible or unintelligible, they would be *other tongues*, and verify the promise. But that the prediction could not mean that unbelievers should be visited with a tongue purely symbolical and unintelligible, is evident; for, as implied in the twenty-third verse, already remarked upon, a person going into a place where Christians were speaking with tongues, would be as likely to go in while his own vernacular was being spoken,

as not : and if it were not his native language that was being spoken, and he were "an unbeliever," or were "*unlearned*," he would conclude that they were speaking mere jargon, and were "*mad*." But if a Parthian were to hear an unlettered Hebrew speak in the Parthian tongue, and have evidence that he spake by miraculous power, *this*, although the tongue would not be *another* tongue than his, (the Parthian's,) would still be a great *sign*, that is, a *miracle*, which in Scripture is often so called. (See 1 Sam. x. 2—7 ; xiv. 8—10 ; 1 Kings xiii. 3 ; 2 Kings xx. 8, 9 ; Isa. vii. 14 ; Matt. xii. 38 ; xvi. 1 ; Mark viii. 11 ; Luke xi. 16 ; John ii. 18 ; vi. 30.)

So likewise the tongues of Pentecost were a sign, not in the sense of a symbol, but in that of a miracle ; and wherever the early disciples endued with the Holy Ghost should go, there they would carry the proof of their divine commission in this, the promised *sign*. The gospel dispensation is one of light and love. Its aspect towards the suffering, and sinning, and beclouded race of man is gentle, and instructive, and benignant. Each of its several features, then, we might expect to find of a description tending to produce the general effect resulting from the whole. Its miracles are not more conspicuous for the wondrous power they display, than illustrious for their beneficial and useful character. And was the gift of tongues an exception ?—a frown amid the smiles ?—a trait of menace, or of gloom, dark and enigmatical, upon the otherwise intelligent, and bland, and open, and inviting face of beauty ? It must be considered so, if only a symbol ; while, regarded as a miracle, tending to convince and adapted to utility, it is in perfect consonance with the genius of the Christian dispensation, and with all the developments that bespeak its Author, and authenticate it as the offspring of infinite love. But the simple fact, that amongst the Jews, to whom the prophecy

in question came, and to whom it primarily related and applied, there arose certain persons miraculously endued with the gift of *other* tongues than their own, is quite sufficient of itself to establish the *literal* integrity of the prediction.

Thus much for the tongues of Pentecost, their character and design. They were *other* tongues, inasmuch as they were not exclusively the vernacular of the speakers or hearers, but "*divers kinds of tongues*;" and although other tongues, they were invariably known languages, the speaking of which was always intelligible to the learned, or to some who would recognize in them their native dialect. They were a sign, as evincing the divine presence and miraculous teaching, and directly useful as the media of divine truth.

The gift of tongues then, least of all miraculous gifts, is to be expected under circumstances such as those under which they are alleged to exist in the Scotch church. *There* they are unattended by any proof of supernatural origin suited to the conviction of unbelief, and convey intelligence to no comprehension. The interpretation accompanying *may* be the true one, but it *may* not; and if the tongue be altogether and to everybody unknown, then how is its miraculous acquirement to be proved? And if this be *not* proved, how will it be a sign? And what reproach will rest upon a hearer if, *for want of this proof*, he still remain in unbelief? Where is belief required by the Scriptures without evidence? To make the speaking with tongues "*a sign*," or a reproof to unbelievers, there must co-exist the means of ascertaining that the assumed miraculous influence is not mere pretension and imposture.

VII. *They come with an apparent libel upon the New Testament, accusing it of deficiency, involving an impeachment of the providence of God, and an extenuation of the sin of unbelief for the last seventeen hundred years.*

Passing by the prime article of Protestantism, as such, of the sufficiency of Scripture, an article which rears a bulwark for the church against all assaults of "strange doctrines,"—let us *try* these tongues by a surer test—the revealed "mind of Christ." Upon the same principle upon which He affirmed, in the parable of the rich man and Lazarus, the sufficiency of the Old Testament Scriptures, in regard to every thing that related to the faith and duty of a Jew, the sufficiency of the New Testament Scriptures may be now affirmed in reference to all the exigencies of the Christian dispensation. If, requiring further and more conclusive testimony than that of "Moses and the Prophets," the unbelieving Jews would have remained unconvinced though one had risen from the dead, so, requiring further manifestations, instructions, and encouragements than those comprised, ~~are~~^{are} involved in the recorded and accessible histories and doctrines of Jesus and his Apostles, unbelievers now would remain unedified, though signs and wonders were wrought from heaven. If the Old Testament Scriptures were sufficient for all the purposes of instruction and conviction under the old dispensation, can it be supposed that the New Testament Scriptures are less fully adequate to the necessities of the world under the new?

It is not to be objected against this reasoning, that it would place one in the dilemma of either asserting that the Lord was doing a vain thing should He please to restore the day of miracles, or of denying their reality, should they actually reappear. If this objection be of any force, an analogous one must be applicable to the reasoning of our Lord himself. "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead;"—and who will venture the objection against *Him*? No! prove alleged miracles to be *real* and

divine, and, in order to escape such a dilemma, it will not be necessary to say either that they are useless or unreal. Although disallowed as necessary to confirm already authenticated truth, they might be admitted as coming in consequence of *new* exigencies. And when, if ever, miracles shall be again wrought, it will be seen that they come only upon such *new* demands. Seeing, however, that truth is the same, duty the same, and human nature the same now as heretofore, there are *no* new exigencies, and we may be assured that *divine* miracles are *not* now restored to the church. But, if it should still be urged, admitting that there are no new *exigencies*, should not the church hail with gratitude any new *helps*, and be therefore thankful for the return of miracles, should it please God now to restore them; the writer would be at a loss for any better reply than the further inquiry—what would miracles, *confessedly not required*, for the furtherance of any new end, be, but an apparent avowal of incompleteness in the canon of Scripture, of impotency in the ordinary operations of the Holy Spirit, and of negligence on the part of God towards his dependent creatures, and of comparative venialness in the sin of unbelief for the last seventeen hundred years?

What, then, are these tongues, coming without any new demand, but an apparent libel upon the New Testament, as insufficiently authenticated, an impeachment of divine Providence in leaving the world so long without them, and an extenuation of the sin of unbelief in all those who, for want of the evidence afforded by them, have rejected the truth?

VIII. *They come with concomitants alien from the plain, simple, and quiet spirit of the Gospel.* They are mystical, ostentatious, noisy, and terrifying.

“The spirits of the prophets are subject to the prophets.” But the speakers at Mr. Irving’s, so far from

holding their spirits in subjection, appear to lose all self-control, and to be mechanically operated upon by a foreign influence. They utter, generally, tones of terror calculated to shock and derange the nervous system of many persons—the delicate female and the timid child for instance; so that if *this gift* were to become common in the churches, either human nature must be newly constituted, or the system of Christianity, hitherto wearing, in its adaptation to humanity, the seal of its divinity, would no longer be suited to all the feeble sons and daughters of men.*

It is reported that sometimes the “manifestation” is melodious and pathetic. Sometimes it may be so; but is it not, even then, in notes that are extravagant and unnatural?

Divine truth contains “deep things,” but they reflect the light that enshrines their Author. But here is mysticism, a cloud without water and ungraced by a tint of heaven, its origin suspicious, its tendency uncertain. Divine truth is impressive, but it is so because of its high authority and eternal bearing. But here is a device to anticipate its fruits, and to force them prematurely by the aid of sense. No greater violence to the spirit of Christianity, under its semblance, than these “manifestations” could well be offered. The gospel, intelligible to the meanest, and commending itself to the most expanded minds, adapting itself to the most retiring, and rebuking by its simple seriousness the trifling and profane, is here brought into an alliance that perplexes the unlettered,

* It will no doubt be in the recollection of many, that a letter appeared in “the Times,” not long since, stating that a young lady who had gone to Mr. Irving’s to hear *the tongues*, had received so severe a shock from their manifestation, that her mind had become alienated past hope of recovery.

revolts the wise, terrifies the timid, and invites and almost justifies the scoffer and his scorn.

IX. *They come in connexion with serious error.* It is the pastor of the church in which they are, for the first time heard, at least in modern days, who has impugned the testimony of Scripture to the sinless purity of Christ's human nature; according to the following, which, if *any* signs come to corroborate, we might expect them to be in fulfilment of such predictions as these. "For this cause God shall send them strong delusion that they should believe a lie."—"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to *seducing* spirits." "For the time will come when they will not endure sound doctrine, but, after their own lusts, shall they heap to themselves teachers, having itching ears, and they shall *turn away* their ears from the truth and shall be turned unto fables." Now for Mr. Irving. "He (Christ) felt in his natural will, a rebellion to the will of God."* Here the blameless reluctance of human nature to suffer, is confounded with a rebellion against the will of God. Again: "If, then, Christ was made under the law, "He must have been made by human nature, liable to, "yea, and *inclined* to, all those things which the law "interdicted."† Yet he said, "Satan findeth nothing "in me." Again: "I hold it to be the surrender of the "whole question to say that He was not conscious of, "engaged with, and troubled by, every evil disposition that inhereth in the fallen manhood."‡ And, finally, he would teach us that Christ did not become "separate from sinners," until after his resurrection. "I "believe it to be most orthodox and of the substance and "essence of the orthodox faith, to hold that Christ could

* Mr. Irving's "Human Nature of Christ." † Ibid. ‡ Ibid.

“say until his resurrection, Not I, but sin that tempteth me in my flesh,” (when *did* he say so?) “just as, after the resurrection, he could say, I am separate from sinners.”*

Lastly. *They come unassociated with the gifts of healing and of working miracles.*† This is a circumstance very suspicious. To say the least, the assumption of a power to speak with *other* tongues (not *known* tongues, or foreign languages) is the very part imposture might have been expected to select. To predict improbable events, as at hand, would be dangerous, as non-fulfilment might detect; and to foretell them as distant would answer no purpose and make no impression. To prophesy in the sense of preaching, would be without the advantage of effect, except it were done with heathen accompaniments of “pomp and circumstance,” to catch the vulgar and to awe the weak, which, although it might indeed be easily contrived, and, perhaps, *is* done, would hardly be expedient, as carrying in itself no evidence of truth; and to profess to work miracles, would be to invite a scrutiny that might not be propitious. The *gift of tongues* is just what imposture would employ to “lead captive silly women,” and other unstable souls, for it cannot be pronounced at once imposture, and *may*, it is more than possible, continue long without detection.

These remarks in refutation of the Regent Square pretensions, I am aware would be lost upon many of their admirers. But, if it were calculated to console instead of to depress, I might reflect that *so* would be most probably the reasoning of a Paul with the eloquence of an Apollos. For, after all, they would recur to their inward emotions, and assure you they *felt* that the “manifestations” were divine.

* Ibid.

† That is, *in* public at least.

Thus it was alleged by my friend, that the power and pathos with which the English words given as the *interpretation* of the *unknown* tongue came to him, and the sympathy they met within him, were a strong corroboration to his mind of the divine dictation of the *tongue* by which they were preceded; should he not have demanded reasonable proof that the tongue was *not* human, before he resolved it, upon such grounds, to be *divine*?

It may be here in place to observe, that the correspondence of our own feelings with an assumed revelation, although essential to its being sensibly adapted to us, is no proof, while isolated, of its truth. For, as a right state of feeling will respond to a true revelation, a diseased condition of the mind will be likely to welcome a false one. The primary satisfaction to be demanded, in the case of all pretensions to miraculous influence, is nothing short of demonstration, as nothing short of this will dispossess imposture of the stage it *might* perform upon, and place the assumption beyond suspicion. If it were once admitted that the proper test of religious doctrine is the degree of correspondence or corroboration it meets with in the feelings or sentiments of man, ever fluctuating, and dependent for their integrity upon contingencies unnumbered and unknown—if *this* be admitted as the test of doctrine, instead of the immutable standard of an acknowledged revelation, or rational evidence, palpable to all, not wilfully blind, or physically disqualified to apprehend it, it were in vain to seek for truth, which, like the stone of Sisyphus, would ever mock the vain attempt to place it on a given basis.

The assertor of a religious doctrine must be challenged for the proof of his divine commission, either in special testimonials, or in an admitted revelation. In either case, the proof of his authority will be sought in something *else*, and *other* than the coincidence of the inward feelings of

the parties whose belief is claimed, with the doctrine asserted. Thus, in the case in question, persons come, asserting that the gift of tongues is restored to the church. The *proper* proof would be reasonable demonstration that their assertion is correct—that is, evidence that the sounds uttered *are* a *gift*, and not pretension—at least, that they are not the fruit of human art and purpose. Without this, the apparent congruity with Scripture of the doctrine, that the restoration, to the church, of miraculous gifts, may be expected, and the disposition to welcome them, and the accordance of any *manifestations* alleged to be their first-fruits, with the expectations, desires, and feelings, supply, altogether and combined, no evidence whatever, that sobriety can admit, accrediting any one specific claim, because the evidence to be primarily sought in such specific case, is wanting.

Whatever assumes to be preternatural, must, in order to universal conviction, or condemnation if rejected, bring with it *external* evidence, however recommended by *intrinsic* excellence, and however corroborative the latter may be in connexion with the former. Let then the imagined evidence, afforded by such a correspondence as alleged, be discarded, *until* the claim to inspiration have been challenged for its higher and proper testimonials, and it shall be accredited as unambiguously as the mission of apostles and of “holy men of old.”

But did my friend, and do those followers of Mr. Irving who thus refer to inward feelings, know how much of that emotion might be traced to the influence of sensible objects—the dark, and still, and dreary morn, the unwonted hour, the scenic character of the vaulted temple, in its gothic gloom and shadowy beauty, the solemn psalmody, the death-like pauses, the high-wrought expectation? Did he and they *distrust* the kindling awe they felt

pervading them, and *recall* the memory of kindred feelings, when they trod the cloistered abbey, or beneath the ruined dome, and heard the measured cadence of the solemn chaunt? Did they *compare* the influence that stole over them, with that to which past and frequent observation might have shown them it was, perhaps, allied, in the child of superstition, and the rapt enthusiast, prostrate at a shrine, but far from God? Pleased with the dream of error, was it likely they should woo the dispelling beams of disappointing and reproachful truth?

Finally, and to sum up "the whole matter," let the voice be heard which says, "Go not after them, for they are unaccredited, they are unscriptural and unreasonable, they defame the church, they libel the truth, they impeach the providence of God, they extenuate the sin of unbelief; they support error, and afford no help or light to what is true; they have not the requisite stamp of divinity; they belie the gospel, and threaten to involve their votaries in the guilt of charging folly upon the Holy Ghost; they are without the sanction of required associates; and present themselves on a stage where fanaticism is INVITED to revelry, and enthusiasm has all appliances to aid intoxication.

Let Christians awake; let them hear and obey the word; "be *sober*—be *vigilant*." Let the whole church, whose negligence of privilege and of the means of improvement it possesses, a permissive Providence may design to chide, arise, and put on her beautiful garments. In the robe of sanctity, and with the diadem of Christian graces on her head, let her stand forth nobly, and repudiate the calumny so dishonouring to her Lord, that he has left her without due supplies and needful helps. Let her show that by his word she is made rich, and by his blessing, sought and obtained upon it, she is strong. Let her show that his spirit

has *not* forsaken her ; that, without new miracles, his grace is sufficient for all her need, and that by him she can do all things that duty bids, and *enjoy* all that, in this world, *He* has promised and *she* can ask. Then shall she put to flight this troop of *aliens*, and stand confessed, "as in the ancient times," "*mighty* through God," in "the beauty of holiness."

The writer hopes he shall be excused by "the wise," whom they may more especially concern, for the following and concluding observations.

Every note of error should be to all the friends of popular instruction, whether elementary or otherwise, secular or religious, a note of warning; but especially should it be so to the abettors and the agents in the first and the last of these kinds of teaching. Heresies may not require for their luxuriant growth that the soil be utterly uncultured, although they usually flourish most where ignorance has most prevailed. As true religion proves its heavenly origin by commending itself alike to the profoundest and the feeblest minds, its counterfeits betray their mortal parentage by gathering at their call only the narrow and the weak, the eccentric and diseased, or if, perchance, any others, it may soon be seen *they* scorn the dogmas which, for some cause, they seem to have embraced. Feeble, eccentric, or diseased minds, therefore, however cultured up to the last limit of their capacities, will always find in "strange doctrines" their *natural* garbage. But while early and sound instruction might restrain *many*, even of these, from passing the verge of truth, it might save *all* the rest.

Ignorance is not a sterile soil, although "a land unsown," and the ignorant, however well constituted may be their native powers, will generally answer to the seed deposited in their minds, of whatever kind it may be; and, if truth command not *her* fair flowers and wholesome fruits, the

diligence of error will most probably ensure a plenteous and unsightly crop of noxious weeds.

Let then "the signs of the times" quicken every, even the humblest, labourer in the work of education. The sound mind possessed of the alphabet is one step on the way of escape from error. How much farther on must they be who are imbued with a general and useful intelligence, and how much farther they who, to this, have added an impartial and consistent view of Divine Revelation!

It might seem presumptuous in the writer to suggest a line of duty to the ministers of religion, the official guardians and expounders of the oracles that record "the manifold wisdom of God." They constitute the highest class of public instructors, and, if it behoves any to give heed to their doctrine that it be sound of its kind and fully imparted, more especially must the duty be incumbent upon those who teach for eternity, and whose instructions may tincture the cup of everlasting blessedness, or woe.

They will doubtless perceive, and it may be, not without some mingling regrets on the past, that the people, generally, require to be better informed on a variety of subjects treated of in the Scriptures, than from an obvious deficiency hitherto in the great mass of pulpit ministrations, it is likely they should be found.

How many ministers can say, should their people fall into errors on the subject of miraculous pretensions, and be led away by pretended inspirations, that such lapses and departures have not occurred for want of clear and scriptural instruction on those points, and that those who remain unbeguiled are those who owe any thing to their minister for their stability, or those whose rationalism, or indifference, do not leave them alike unaffected by the rhapsodies of error and the pleadings of truth? They will

sec, perhaps, that it is not for them to inquire what particular subjects they have *failed* to descant upon, supposing them to be conscious of such failure, but that they have proceeded upon a *system* which must necessarily make it a matter of *chance*, if they ever teach all that it is their province to teach, and if they do not follow the leadings of private taste, or feeling, prejudice, or prepossession, conscious knowledge, or ignorance, in their topics of discourse, rather than of the all-embracing and inclusive circle of the Holy Scriptures.

It is not supposed that some respected individuals whom "God has counted faithful, putting them into the ministry," may not possibly encounter difficulties in that circle which it may be their wisdom rather to pass by than attempt to elucidate. Still the rule may be unbroken, that the Scriptures show what the people *ought* to learn,—the obligation unsundered,—that *all this* a minister *ought* to teach. The principle is liable to no objection on the score of the peculiar nature of some of the subjects of instruction. The code which prescribes the matter, has abundant rules for the manner of instruction, and is itself, according to the place and room it gives to the respective subjects of its legislation, a rule for the proportion and prominence to be assigned to any given topic. Let the mode of teaching cease to be *systematically* topical, or sentimental, and *really* scriptural, and it will comprise all sentiments and topics necessary to the end that their hearers "be sound in the faith, not giving heed to fables and commandments of men that turn from the truth."

What new streams may yet swell the already crescent tide of error, none can say, but "the signs of the times" suggest to all, who are concerned for the interests of religion, and to its ministers especially, that they should,

as far as they can, both know for themselves, and be prepared to teach others what is the truth, upon every point of doctrine that can affect the church of God.

Nor should it be forgotten that unless the preacher's care shall have prevented, amongst those who are likely to fall into the snare of heresy, there may be many allured by a promise that previous information would have rendered unattractive; I mean those sceptical persons who are so, probably for want of moderate instruction *on the evidences of Christianity*, and are led to seek the confirmation of their faith from oracles of specious promise, whose pretensions they are not prepared to appreciate. If this be admitted, the inference is obvious, that pulpit instruction, while, on the one hand, it divests error of its false array, on the other, should place the mind beyond *necessity* of asking "what is *truth*?"

NOTE.—In a recent publication it is stated that the tongues spoken at Mr. Irving's are *known* languages. Admitting this statement, it will be seen that it in no degree lessens any force existing in the preceding arguments, because they are palmed upon the hearers as *unknown*, and because, to witnesses unacquainted with them, both as to their character and origin, they are mere jargon, unauthenticated by any competent authority, and must be held to be unknown by the speakers themselves likewise, or they would be involved in the difficulty of having to prove they did not acquire them in the ordinary way.

A very sensible and informing little work has lately been published under the title of "Fanaticism Unveiled." It contains, amongst other matters, some excellent remarks on the unknown tongues.

APPENDIX.

THE "manifestation" is thus described by one of the party:—
"I witnessed an individual, while engaged in sewing, all in a moment let fall her needlework out of her fingers, and compressing her eyebrows with her hand, speak out, or sing, in a tongue, I forget which of the two.

"In the midst of private conversation, they are often compelled to speak out in tongues. A previous silence, and an extraordinary change of countenance, will generally intimate to others its approach; and it will then often occur, that they will clench the nearest friend by the hand with an iron grasp, and speak out in the tongue; part of the time, perhaps, with the eyes closed, and then opened with the most intensely searching and fixed look.

"I now proceed to insert a written specimen of the gift of tongues—this specimen is a very brief vocabulary of a tongue. It was collected by me, on different occasions, in the beginning of this present year, (1831,) on which I heard the same individual speak in a tongue, and it was written down by me on the spot, while the individual was in the act of speaking the words of the tongue, as written down by me, are widely scattered; none in the order they were spoken, except those marked within inverted commas.

“ Hippo—Gerosto—Hippo—Booros—Senootte—“ Foorime—
 Oorin Hoopo Tanto Noostin ”—Noorastin—Niparos—Hipanos
 —Bantos —Boorin—“ O Pinitos ”—Elelastina—Halimungitos
 — Dantitu — Hampootini — Farimi — Aristos — Ekrampos —
 “ Epoongos Vangami ”—Beressino—Tereston—Sastinootino—
 Alinoosis—“ O Fastos Sungor O Fastos Sungor ”—Deripangito
 —Boorinos—Hypen—Eletanteti—Eretini—Menati.”—*Apology
 for the Gift of Tongues, &c. by Archibald M’Kerrell, Esq.
 Greenock, 1831.*

The same author says further, on “ the exhibition of the gift,” as follows, which, to the writer of the preceding pages, appears, from what *he* witnessed, to be the very opposite of true, and to be accounted for, in charity, only by conceiving the mind of the describer to have become infatuated to the last degree.

“ The exhibition of the gift transcends all power of description—no description can convey a conception of the reality. The deportment of the speaker is extraordinary in the last degree—the countenance receives a dignity and a ravishment of expression superhuman—all traces of a self-agent are fled from the features—the tone of voice is quite unearthly. You stand in the immediate presence of God. You feel in the condition of a spirit ushered before that God from its tenement of clay. There is a positive shrinking from the feeling of existence. The unseen gaze of the Almighty is felt to be upon you, but it is the gaze of Jesus.

“ The awe and suspense felt during the continuance of the tongue, is somewhat relieved when the speaker begins to interpret. The interpretation is, again, so worthy of God, its truths so exalted, its language so sublimely simple, every word a living power.”

The writer of the preceding narration has given a short specimen of “ the interpretation ;” and, from several other specimens he has since become informed of, he finds that they are all *equally* with that, but not more so, worthy of Mr. M’Kerrell’s eulogium. In fact they are the most vapid and childish, “ *vain repetitions.*”

In the following extracts from "Williams's Dictionary of all Religions," and from another publication, the reader will not fail to observe three points of coincidence between the French enthusiasts and the Scotch pretenders:—1. Supposed inspiration, without any rational or scriptural evidence to themselves or to others. 2. Special importance, in their esteem, attaching to certain doctrines—the *near* approach of the kingdom of God, or the second appearance of Christ, the millennium, the first resurrection, &c. and *approaching* judgments. 3. Conviction that the imagined gifts have come in answer to prayer. Other coincidences are equally observable.

"*Camisards, French prophets, or fanatics of the Cevennes, in the seventeenth century.*—In the year 1688, five or six hundred protestants of *both sexes* gave themselves out to be prophets, and inspired by the Holy Ghost, and they soon amounted to *many thousands*. They had strange fits, which came upon them with tremblings and faintings, as in a swoon, which made them stretch out their arms and legs, and stagger several times before they dropped down. They struck themselves with their hands; they fell on their backs, shut their eyes, and *heaved their breasts*. The symptoms answer exactly to those produced by inspiring nitrous oxide; and were the fact then discovered, we should have been tempted to suspect imposture. They remained awhile in trances, and coming out of them, declared that they saw the heavens open, the angels, paradise, and hell. Those who were just on the point of receiving the spirit of prophecy dropped down, not only in the assemblies, but in the fields, and in their own houses, crying out for mercy. The least of their assemblies made up four or five hundred, and some of them amounted to even three or four thousand. The hills rebounded with their loud cries for mercy, and with imprecations against the priests, the pope, and his anti-christian dominion, with predictions of the approaching fall of popery. All they said at these times was heard and received with reverence and awe. In the year 1706, three or four of these prophets came over to England, and brought their prophetic spirit

with them, which discovered itself in the same way, namely, by extacies, and agitations, and inspirations, under them, as it had done in France; and they propagated the like spirit to others, so that before the year was out, there were two or three hundred of these prophets in and about London, of *both sexes*, and of all ages. The great subject of their prediction was, *the near approach of the kingdom of God, the happy times of the church, and the millennial state*. Their message was, (and they were to proclaim it as heralds to every nation under heaven,) that the grand jubilee, 'the acceptable year of the Lord,' the accomplishment of those numerous scriptures concerning the *new heavens*, and the *new earth, the kingdom of the Messiah, the marriage of the Lamb, the first resurrection*, or the *New Jerusalem descending from above*, was now even at the door; that this great operation was to be effected by spiritual arms only, proceeding from the mouths of those who should by inspiration, or the mighty gift of the Spirit, be sent forth in great numbers to labour in the vineyard: that this mission of God's servants should be witnessed to by signs and wonders from heaven, by *a deluge of judgments* on the wicked universally throughout the world, as famine, pestilence, earthquakes, wars, &c.; that the exterminating angels should root out the tares, and there shall remain upon earth only good corn; and the works of men being thrown down, there shall be but one Lord, one faith, one heart, and one voice, among mankind. And they declared that all the great things they spoke of would be manifest over the whole earth, within the term of *three years*. These prophets also pretended to *the gift of languages*, of miracles, of discerning, &c.

"To prove that they were really inspired by the Holy Ghost, they alleged *the complete joy and satisfaction they experienced, the spirit of prayer* which was poured forth upon them, and *the answer of their prayers* by the Most High.

"Among the most celebrated of their prophets was John Lacy, Esq., a member of Mr. Calamy's congregation, and a man of considerable property, who entered into all their absurdities, *except that of a community of goods*, to which he strongly objected,

having an income of 2000*l.* per annum. In one of his fits of inspiration, Mr. Calamy (afterwards Dr. C.) had an opportunity of seeing him, and gives the following account of it. ‘I went into the room where he sat, walked up to him, and asked him how he did, and taking him by the hand, lifted it up, when it fell flat upon his knees, as it lay before. He took no notice of me, nor made me any answer; but I observed the humming noise grow louder and louder by degrees, and the heaving in his breast increased, till it came up to his throat, as if it would have suffocated him; and then he at last began to speak, or, as he would have it taken, the Spirit spake in him. The speech was syllabical, and there was a distinct heave and breathe between each syllable; but it required attention to distinguish the words. When the speech was over, the humming and heaving gradually abated; and I again took him by the hand, and felt his pulse, which moved pretty quick, but I could not perceive by his hands any thing like sweating, or more than common heat.”

The next succeeding extracts are taken, by permission, from the Appendix to a valuable Sermon, especially worthy of perusal at the present time, recently published by the Rev. John Leif-child, entitled “The Shaking of the Nations.”

“The most considerable affair of this kind in more recent times, was that which took place at the commencement of the last century, and was known by the name of *the delusion of the French Prophets*.

“At first they were ridiculed, but by dint of perseverance and great assurance, they began to make in several directions a prodigious impression; and now put forth a work, entitled, *A Cry from the Desert*, in which their oracular warnings were set down at full length and with the greatest solemnity. Some of their communications were made in strange languages, and they boasted of the revival of the gift of tongues; and it must be confessed that some very curious circumstances of this nature took place among them. They were now joined by an eminent mathematician, Mr. Fatio or Facio, who resided in the parish of

St. Andrew, Holborn, and had been honoured with the particular friendship of Sir Isaac Newton. He is said to have been a great master of languages and of the sciences, but it is asserted also that he had a great fondness for Astrology, and was tinctured with enthusiasm. He became interpreter to many of the tongues in which the extraordinary communications were uttered, and entirely espoused the system. About this time also a Mr. Duilier joined them, a native of Switzerland, and as remarkable in his youth for his proficiency in literature as he was afterwards for his enthusiastic fervour. Nor were there wanting several among our own countrymen, of both high and low station in society, to espouse their cause, and to become affected with like agitations."

"They now proceeded to the miraculous healing of fits, and diseases, and possessions, several instances of which were proclaimed, but they were chiefly confined to themselves and disciples. At length they went so far as to foretell events, such as great calamities upon the metropolis, and the death of some of their number, who however they prophesied at the same time should rise again. Of this number was a Dr. Emes, 'whose resuscitation was so expressly foretold to be on the 25th of May, 1708, that nothing could be more so. In his life-time he was encouraged by Mr. Lacy during his illness, Dec. 5, 1707, in these words: *Fear not. Whatever I do for thy trial, thou art in safe hands. If thou diest, I will raise thee.* A little after his death, which was on Dec. 25, it was publicly announced as a prophetic inspiration, that five months from that time, viz. on the 25th day of May, at the same hour of the day on which he was put into the earth, he should arise, and thousands upon thousands should believe. Never was a fairer trial of a prophet's predictions in the world than this; and never did less truth appear in any. It is now above a year since this famous day, so publicly presignified and with all the assurance that might be, and yet poor Emes is still in his grave, and is like to continue there till the sound of the last trumpet, all thought of raising him being given over long ago.' The commotion drew now towards a close.

“ ‘ They are as expert in the art of shifting, doubling, and equivocating as any society of Jesuits in Christendom. Ask them to prove the divinity of their mission, and they either say it proves itself, or else, that nobody can do what they do, without inspiration of the Spirit ; and yet our own histories show them outdone, by the holy maid of Kent, the man that preached in his sleep at Oxford, and was detected by K. James I., by Hacket, the blasphemer, and the boy of Bilson. If you are yet unsatisfied ; they say their mission is proved by the number of proselytes they have gained in twelve months time, they being now three hundred, and yet Mr. Mason, the distracted Buckinghamshire parson, had more followers in so many days than they have been months in England. Ask them why they work their miracles in private, and they will tell you, *because they have no authority from the Spirit to perform them publicly.* Ask them why they speak nonsense, sing, dance, whistle, and show immodest actions, while they pretend to be worshipping God, and they answer, *that the Spirit commands them to do so.* And indeed this is their general answer to all objections, so that their commencing false prophets, as a judgment, has deprived them of their rationality, putting them upon catching at shadows, that is, at vain glory, and the admiration of others, and vending their own imaginations in opposition to the divine oracles, which all men ought to follow with a ready and cheerful obedience.’—*From a Letter dated Oct. 7, 1807.*

“ The following remarks from the sermon of Mr. Spinckes on the subject, are well worthy the attention of the judicious reader.

“ ‘ And thus I have fully proved what I undertook in the first place, that there is no reason to imagine, that after the cessation of this gift of prophecy for so many ages together, God will now think fit to revive it, unless upon some very important occasion, and to introduce some new and more useful revelation than what these men pretend to. Which I do not affirm, as designing in the least to prescribe rules hereby to his infinite

wisdom ; but only to show that according to what accounts he has vouchsafed us of his own proceedings, this is what we may justly and certainly depend upon.

“ ‘ Or if it might be hoped, that God would again send his prophets among us, with any further manifestations of his will, it were justly to be expected, that the pretenders to this high office should come with such credentials, as might satisfy all unprejudiced persons of their divine mission. God does not raise up prophets for their own sakes, but for the sakes of those to whom they are sent, and such as come after them. Thus much Mr. Lacy himself acknowledges. And others therefore are to be satisfied as well as themselves of the truth of their inspiration, which shows the weakness and insufficiency of all this gentleman’s experiences. For what is another man’s inspiration to me, or what credit can I any way give to it, till he first give me some good assurance that he is inspired ? If we were to believe every one that boasts of immediate inspiration, how should we lie at the mercy of every confident pretender ? and to what variety of delusions must we thereby be exposed ? None can be so fixed in any principle to-day, but that to-morrow he may possibly meet with the contrary asserted, by somebody that may plead inspiration for it. And hence it necessarily follows, that not all who would be thought inspired are to be believed ; but those only that can make good their pretences to such inspiration. And for my part, I know no other evidence that ought to be looked upon in this case as satisfactory, than such as the apostles and disciples of our Lord came with ; and more especially these two peculiar qualifications, the gift of tongues, and a power of working miracles. That these are necessary I need not prove, since these same pretenders make a show of both of them ; which we may be sure they would not, if they were not persuaded of the necessity of them. Wherefore I proceed next to show how vain their pretences to them are, and that there is no reason to fancy them endued with either of them.

“ ‘ I. Not with gift of tongues. The apostles being to preach

the Gospel through the world, this gift was highly needful for them, for enabling them to express themselves to the understanding of all persons wheresoever they came; that all who should hear them, of how different languages soever, might be instructed by the doctrine they delivered; which they could not be, unless it were delivered in a language they were acquainted with. But that these men have not the like gift appears, not only from their not having the like occasion for it, not being appointed to preach to so many different countries; but besides upon these three accounts. The apostles and first disciples spoke,

“‘ Living, not dead languages.

“‘ 2. In the language of those to whom they were sent; not in their own, which many times few or none of those understood.

“‘ 3. Perfect and proper, not improper and broken languages. Whereas these profess to be inspired with Hebrew, Latin, and Greek languages, long since grown into disuse amongst, and so quite unknown, to the ordinary sort of people; though to these they chiefly deliver their pretended messages. At other times they speak in French, a tongue as little understood by most of their auditors, as either of the other, and once in Hebrew. And again, when they pretend to Latin or Greek, they speak very defectively and erroneously. As I shall show in divers instances.

“‘ On Tuesday, September 19, 1799,’ says Dr. Dwight, ‘I set out, in company with Mr. W. S. H. —, of Charleston, S. C. on a journey to the western parts of the state of New-York, and rode the same day to Lichfield. . . . In our way we passed a village of the Shakers, or Shaking Quakers. . . . The history of these people has, in a summary manner, been published by themselves, in an octavo volume, entitled, ‘The Testimony of Christ’s Second Appearing.’ In the introduction of this work we are informed, that ‘a few of the French prophets came over to England about the year 1706. A few of the people,’ who became, it would seem, ultimately their followers, at Bolton and Manchester, in England, united themselves ‘in a society, under

the special ministry of James and Jane Wardly.' These persons were both tailors by occupation, and of the sect of Quakers; 'but, receiving the spirit of the French prophets, their testimony, according to what they saw by vision and revelation from God, was, that the second appearing of Christ was at hand; and that the church was rising in her full and transcendent glory, which would effect the final downfall of Anti-christ.'

" 'About the year 1770, we are informed, that 'the present testimony of salvation and eternal life was fully opened, according to the special gift and revelation of God, through Anne Lee, that extraordinary woman, who at that time was received by their society as their spiritual Mother.' This woman was born at Manchester, in England. Her father, John Lee, was a blacksmith. Her husband, Abraham Stanley, was also a blacksmith. She was a cutter of hatters' fur. . . . To such as addressed her by the customary titles used by the world, she would reply, 'I am Anne, the Word.'

" 'She also professed that she was able to work miracles, and that she was endued with the power of speaking with tongues, in the manner recorded of the apostles. Pretensions to miraculous powers, at this period, excite not only in persons of intelligence, but in most men of sober thought, indignation or contempt. In ignorant persons, especially those who have warm feelings, and lively imaginations, they awaken wonder, alarm, and ultimately confidence. With the aid of a cunning, which levels its efforts directly at their degree of understanding, a ready, voluble eloquence, and a solemn air of mystery, such pretenders have usually made considerable impressions on persons of this character. Among those who assembled to hear her teach, she persuaded a small number to admit her pretensions, the sanctity of her character, and the reality of her mission from God. To these people she appears to have taught a doubtful reverence for the Bible, blended with a superior veneration for her own dictates. Wherever it sanctioned, or was supposed to sanction her own instructions, she seems to have appealed to it with readiness, as to conclusive authority. Such

is evidently the conduct of her followers: but wherever it directly opposes their system, and conveys a meaning which rejects every equivocal comment, they pass it by in silence. To enthusiasts of all countries and nations, mystery has been the universal as well as absolutely necessary resort in every difficulty; and the trick, though almost endlessly exposed, is still played off with the same success.

“ ‘When Mother commenced her exhortations at Nisqueuna, the extraordinary nature of her pretensions, the novelty of her doctrines, and the zeal and confidence with which she urged them soon became objects of attention. A number of people were allured to this spot by curiosity, others were impelled by enthusiasm and religious expectation, if I may be allowed the phrase; an indefinite apprehension that something new in religion, something peculiarly important, something on which the spirit of wonder could fasten, something which would better satisfy their own wishes, than any thing which they had found elsewhere, might be derived from the instructions of Anne Lee. Out of this class she soon gained a number of adherents from various parts of the country.

“ ‘Among their other early peculiarities this was one, that they were always under the immediate and inspiring guidance of the Spirit of God. The direction of this divine agent was made known to them by an involuntary extension of the right arm, pointing always towards some object, or business, which, though absolutely unknown to themselves, demanded, with a call from heaven, their immediate attention. A man of my acquaintance, whose mind had always been wandering, who had gone from sect to sect to find one sufficiently religious, and from doctrine to doctrine to find a scheme sufficiently rigid for his own taste, ultimately attached himself to this fraternity. A gentleman, at whose house he was with some other company, asked him to drink some punch; he declined the proposal, and said that the Spirit did not move him to drink punch, but to something else. In an instant his right arm was stretched out, and he arose and followed the direction. It led him out of the door,

in a straight line, to a hog-trough, by the side of which he dropped upon his knees, and made a hearty draught of the swill, with a number of pigs, who were regaling themselves on the same beverage.

“ ‘Incredible as it may seem, one is tempted, from the apparent sincerity of these people in other cases, to believe them sincere, in the adoption of those mental vagaries by which they are distinguished as a religious society. They profess, and appear to believe, that they are regularly inspired in their worship, that they are enabled to speak and to sing in unknown languages; that they derive their sentiments, their knowledge, their devotion, their unnatural actions, and even their tunes from the same divine source.

“ ‘I was once (January 1783) detained by a snow storm at an inn, in Chequapee, a small village mentioned heretofore in the account of Springfield: a considerable number of these people were also compelled to stop at the same house. As my companions and myself had shown them some civility, they, in their turn, were civil also, and became frank and communicative beyond their common custom. . . . In their worship these people sang in what they called an ‘unknown language;’ it was a succession of unmeaning sounds, frequently repeated, half-articulated, and plainly gotten by heart, for they all uttered the same sounds in succession. The tune with which they were at this time inspired was ‘Nancy Dawson.’

“ ‘Here also I learned, that these people attached a religious character to modes of dress, and esteemed it criminal to have clothes made according to any existing fashion.

“ ‘In their worship they practised many contortions of the body, and distortions of the countenance. The gesticulations of the women were violent, and had been practised so often, and in such a degree, as to have fixed their features in an unnatural position; made them goggle-eyed, suffused their eyes with blood, covered their faces with sickly paleness, and made them appear like persons just escaped, or rather just escaping from a violent

disease. The motions of the men were very moderate, and seemed rather to be condescendingly than earnestly made.

“ ‘ I have mentioned, that the company at whose worship I was present, declared that they could speak with tongues, and that both the words and the tune which they sang were inspired. It is unnecessary to add anything concerning the tune. I observed to them, that the sounds which they made, and which they called language, could not be words, because they were not articulated. One of the women replied, ‘ How dost thee know, but that we speak the Hotmatot language? the language of the Hotmatots is said to be made up of such sort of words.’ I challenged them to speak either Greek, Latin, or French, and told them that if they would do this, I would acknowledge that they had the power of speaking with tongues, but they were silent.’ ”

I shall conclude this Appendix with the following citation from President Edwards—he is speaking of *immediate revelation*, &c.

“ Such sort of experiment and discoveries as those, commonly ruin the affections of such as are deluded by them, to a great height, and make a mighty uproar in both soul and body. And a very great part of the false religion that has been in the world from one age to another, consists in such discoveries as these, and in the affections that flow from them. In such things consisted the experiences of the ancient Pythagoreans among the Heathen, and many others among those who had strange ecstasies and raptures, and pretended to a divine afflatus and immediate revelations from heaven. In such things as these consisted the experiences of many of the ancient Gnostics and the Montanists, and many other sects of ancient heretics, in the primitive ages of the Christian church. And in such things as these consisted the pretended immediate converse with God and Christ, and saints and angels of heaven, of the monks, anchorites, and recluses, that formerly abounded in the Church of Rome. In such things consisted the pretended high expe-

riences, and great spirituality of many sects of enthusiasts that swarmed in the world after the Reformation, and the many wild enthusiasts that were in England in the days of Oliver Cromwell. And in such things consisted the experiences of the late French prophets and their followers; and in these things seems to lie the religion of the many kinds of enthusiasts of the present day. It is by such sort of religion as this chiefly, that Satan transforms himself into an angel of light; and *it is that which he has ever most successfully made use of to confound hopeful and happy revivals of religion from the beginning of the Christian church to this day.* When the Spirit of God is poured out to begin a glorious work, then the old Serpent, as fast as possible, and by all means, introduces this *bastard religion*, and mingles it with the true, which has, from time to time, soon brought all things to confusion, &c. GREAT AND STRICT, THEREFORE, SHOULD BE THE WATCH AND GUARD THAT MINISTERS MAINTAIN AGAINST SUCH THINGS, *especially at a time of great awakening*, for men, especially the common people, are easily bewitched with such things, they having such *a glaring and glittering show of high religion*, AND THE DEVIL HIDING HIS OWN SHAPE, AND APPEARING AS AN ANGEL OF LIGHT, THAT MEN MAY NOT BE AFRAID OF HIM, BUT MAY ADORE HIM."

THE END.

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